263 wild [140] throughout the region we visited. All the tribes are acquainted with it and use it regularly.

222 462 252 263 Collecting and preparing pili-pili are tasks especially reserved to women. Upon returning from the fields, a woman spreads the fruits on a mat before her hut and lets them dry for five or six days. Sometimes she uses them fresh, mixing them with palm oil enhanced with salt. The native uses this sauce to season his dishes according to taste.

252 263 412 When the pili-pili is quite dry, the woman pulverizes it in a small wooden mortar with a cylindrical pestle or with a small piece of elephant's tusk. The shape of the mortars used for this purpose by the different peoples of the Lukenie varies a great deal. From the Bateke to the Batete, we found only very crude mortars hollowed out from the trunk of a tree. Among the Yaelima and Ipanga this utensil is more carefully worked and finished. The shape is rather like that of a small rectangular box without a lid, but provided with a lug. Among the Basongo-Meno and Bankutshu of the Bena Dibele-Kole region, we collected very crudely shaped and primitive mortars, while others were well made and carefully carved. All of them, however, have the common characteristic of an elongated vertical form, and most of them have a leg. The pestles are always quite long.

We thus again find three ethnic zones characterized by the special shape of these utensils. Of course, this fact alone could not serve as the basis of any ethnic classification, but it might have a relative value and importance in drawing general conclusions based on the whole assemblage of the ethnic characteristics of these various peoples.

263 Once reduced to a fine powder, pili-pili pepper is mixed with salt to season food after cooking. All sauces are spiced with a generous pinch of this pepper. Meat is sprinkled with it, or even stuffed with whole peppers.

When the natives are traveling, they merely pick a few pili-pili and squeeze the juice into the food while it is cooking. [141]

276 The kola nut also is very well known as a stimulant and is widely used. The kola tree is found nearly everywhere. The natives gather the fruit and chew it. Women do not indulge.

224 absolute and inescapable necessity for those tribes who have Batswa, since the latter provide them with a certain amount of the necessary meat, though in insufficient quantity. The people hunt in groups and individually -- in the latter case primarily by means of traps. Fishing with nets is also very widespread, although various other methods are also known. The picking of fruit, caterpillars, mush-
222 rooms, vegetables, etc. continues to be popular.

463 Among trades, that of the smith is foremost. However, iron casting has been abandoned at the present time. Copper is brought in from other peoples by tribes serving as intermediaries. Wood sculpture is rapidly disappearing. Basketry [12] remains popular.
[286] Weaving no longer exists at the present time; in fact, looms can no longer be found in the region.

593x The family is patriarchal and the political organization corresponds to it; there are only heads of families. Indeed, among the Nkundó the family is the complete nucleus and foundation of the society. The result is a democratic and oligarchic government, but one very different from any we would call by that name in Europe.
554 Certain men become prominent because of their intelligence, their eloquence, their bravery, or their wealth, having great influence and often giving the appearance of chiefs whose authority extends beyond their own clan, but none of them has ever founded an empire. In the past the Bongfli were the most courageous tribe, and the one most feared. Besides, their geographic location was in their favor, as they had the Lifumba and the Bombomba, two sister tribes, on each side of them.

[517] The artistic tastes of the Nkundó are directed chiefly toward
538 music and the dance. Their oral literature is also very rich; it includes, for example, the epic of Nsongó and Lianja (1) and that

1. The most important portions of this epic have been translated and published by Father Boelaert, M.S.C., in Congo, 1934, Vol. 1, pp. 49 and 197.

of the tortoise.